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# THE CRISIS

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## A RECORD OF THE DARKER RACES

*Editor:* James W. Ivy

*Editorial Advisory Board:* Lewis S. Gannett, Arthur B. Spingarn, Sterling A. Brown, Walter White, Carl Murphy

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■ **This letter corrects any misconceptions which might have been given by Mr. Caplan's article in the January *Crisis***

# The Virginia School Fight — a Clarification

IT was with deep interest that I read the article entitled "Virginia Schools: A Study in Frustration," by Marvin Caplan, appearing the January 1951, issue of *The Crisis*. While I consider this an illuminating, thorough and well-written article, I also feel that the observations hereinafter set forth are essential to a full understanding of the policies, both past or present, followed in the educational opportunties program in Virginia.

The significant fact, of which only a very few *Crisis* readers would be aware, is that this article was written about a year ago, and at a time when techniques and procedures in educational cases at the elementary and secondary school levels differed somewhat from those pursued at present. During the period covered by the article, the Virginia program was conducted with a view to the elimination of racial segregation, as well as of racial discrimination, from the public schools of Virginia. All cases at this level were carried through by proceedings in which the existing inequalities resulting in direct discrimination against Negro process were set forth and injunctive process sought requiring school officials to cease discriminating against them. These cases were intended as the foundation upon which further efforts toward integration would be based. We did not seek or ask for segregation, nor did we assume or recognize the validity of separate school laws. Instead, we kept clear our position that we did not recognize such laws as valid, and would continue to challenge them in legal proceedings. For the same reasons, we refrained from engaging in proceedings, in court or otherwise, which condoned segregation in public schools, or which admitted or assumed the validity of segregation laws.

However, at the conference of Association attorneys, held in New York City on June 26-27, 1950, it was decided that thereafter in all cases, at any level, the prayers in the pleadings, and the proof, and all other matters and efforts, would be directed at obtaining education on a non-segregated basis, and that no relief other than of this character would be sought or accepted, and that all attorneys operating under this

rule would urge their clients and the Association branches and other organizations involved to insist upon this final relief. On October 22, 1950, the Virginia State Conference of the Association, in convention, adopted substantially the same policy for all educational cases and matters in Virginia.

Past policy did not differ from present policy as much as superficial comparison might indicate. The Association's policy has always been the elimination of segregation from public education, and the Virginia cases were all directed toward that goal through employment of a two-stage technique: (1) an effort to obtain an injunction against continued racial discrimination, without either admitting the validity of separate school laws or directly attacking them at this stage; and (2) a direct attack upon separate school laws by proceedings, based upon the injunction and concomitant declarations, to compel the admission of Negro students to the existing facilities previously afforded to white students only. Present policy is thus seen to differ from past policy only in that the two-stage technique formerly pursued in elementary and secondary schools cases is now eliminated, and a one-stage effort, involving a direct and immediate attack upon segregation laws, is made in all cases.

Richmond, Virginia
January 29, 1951

Spottswood W. Robinson, III
Regional Special Counsel, NAACP
Southeast Region



## DID YOU KNOW—

That Petronius describes Ethiopians as having thick lips and frizzly hair?

Ethiopians or Negroes are mentioned in chapters 34 and 102 of Petronius' *Satirica*.

★ ★ ★

That Guy de Maupassant wrote a short story with a Negro theme?

The story is "Boitelle," which the critics describe as "particularly excellent," found in the volume *The Left Hand*. Antoine Boitelle is a Norman farm boy whose mother forbids him to marry the Negro girl he loves.

★ ★ ★

That the late Georges Clemenceau had a vast indignation against America because of the way whites treat Negroes?

Jean Martet, for many years Clemenceau's secretary, sets down some of "The Tiger's" acid comments in *The Silences of Clemenceau* and *Clemenceau Portrays Himself*. He once told Martet that the United States was too young to know that a man is a man, and that it would probably take her a thousand years to learn.

*Acme*

THEIR HERO—*Boston, Mass., youngsters (all in good condition) gather around John Atkinson, 18, in the Boston City Hospital after he rescued them from possible death in an icy pond. They fell through the ice and their calls for help brought Atkinson who jumped into the pond fully clothed to bring the children to safety. From left to right they are Bill Mackey, 9; his brother John, 6; Dave Weiner, 9; Fred Butler, 11; and Bob White, 11. All were released from the hospital after receiving first aid.*

■ The NAACP west coast regional secretary reports on the social conditions of a California community

# The Bakersfield Community

*By Franklin H. Williams*

THE Bakersfield branch, California, is one of the first in the west coast region to reach and surpass the membership quota set for it by the national office. Mrs. Clara B. Howard is substantially responsible for this.

The Bakersfield branch is likewise one of the few to have carried on a successful registration and vote campaign, being directly responsible for the appointment of five or six additional registrars who drove through the Negro and Mexican-American communities in mobile caravans registering voters.

The branch was responsible, under the leadership of Mrs. Howard, for the passage of a city ordinance outlawing the display of discriminatory signs in places of public accommodation.

Now let us take a look at some of the social conditions under which Negro workers live in Bakersfield's peripheral "communities." In all of my experience as an NAACP worker throughout the deep South I have never seen conditions as dreadful, unsanitary, and depressing as those under which thousands of Negro migrant workers have to live on the outskirts of Bakersfield. There are several little communities that have sprung up just outside the city limits; e.g., "Cottonwood Road," "Billy Goat's Acre," "Mayflower District," "Little Oklahoma," and "Carversville." In these "communities" there are hundreds of ramshackle temporary dwellings without light or sanitation in which approximately 10,000 Negroes reside.

There are no sanitary facilities whatsoever, the people having to use pit toilets, whose stench is readily recognizable miles away. Along the alleged business street, Cottonwood Road, now the Lake View Drive (though the nearest body of water is across the mountains, namely, the Pacific Ocean), open gambling and prostitution are rampant. These hovels oftimes house as many as 12 or 14 persons. Though Governor Warren has had several commissions

allegedly "investigating" the conditions under which these workers vegetate, nothing concrete has been done to improve the situation.

Rev. H. H. Collins, pastor of the St. Paul's Methodist church and president of the Bakersfield branch, has stated: "I was born in the South and lived in Georgia, Florida, Tennessee, Louisiana and Mississippi, and never have I seen conditions as they exist in Bakersfield."

Interestingly enough, though sewer pipe lines run down two of the streets — Cottonwood Road and Owens Street — in these areas, the residents of these shacks, huts, and tents, for some strange reason, have not been allowed to tap them.

Though there is a civil rights statute in California, it makes provision merely for civil suit and damages if violated by a place of public accommodations. As a result, throughout Kern county, in which Bakersfield is located, and in many other of the San Joaquin Valley communities, restaurants, barber shops, etc., openly display signs such as "Negro Trade Not Solicited" or "No Negroes Served Here." When darkness falls one takes his life in his hands if he walks the streets, for street lights are unknown in this area except on Cottonwood Road where one finds them at every other corner — and this only since September, 1949.

SCENE *in one of the "little communities" on the outskirts of Bakersfield.*

Many Negro citizens of Bakersfield proper, against overwhelming odds, have been able to buy land and to build lovely comfortable homes and dwellings. Recently a Negro fireman succeeded in doing this. The day after he moved into his home a cross was burned on his front lawn! Yes, there are Negro firemen in the community, segregated in an all-Negro company.

It is difficult for an Easterner to believe the conditions that he finds here. The National Farm Union has been attempting to organize the workers and to improve their economic condition. The Negro workers in the valley are in the main a "one-crop" group — cotton. Therefore they have been the hardest hit by the growing mechanization of cotton picking. Until this year $3.00 per 100 pounds was paid for cotton picking, when the National Farm Union called a general strike for $4.00 per 100 pounds. Outside of Birmingham, Ala., it would be difficult to conceive of an entire public administration, legislative, judicial and executive, conspiring against organized union activity as was done in Kern county when this strike was called.

Ordinances were passed against "caravans." This is the NFLU technique of driving a long line of automobiles and trucks out past the huge cotton farms, calling the workers out of the fields. This is the only way that they could reach the workers who in the main had no means of transportation to come to meetings; nor, for that matter, any means of communication, one with the other. Therefore, ordinances were passed against single trucks or automobiles driving past the fields blowing their horns, or using loud speakers, and when members of the NFLU attempted to do any of these things they were immediately arrested and charged with violating the city ordinance. But the fight still goes on.

This is not a pretty picture, but it is a true one. These are the basic problems of Bakersfield's peripheral "communities."

CLOSE-UP *of one of the hovels in a Bakersfield "little community."*

**DID YOU KNOW —**

That French slang for a "ghost writer" is *le nègre* (Negro)?
On the other hand, *la négresse* is French slang for a bottle of red wine.

*Acme*

HOME RULE—*His decorations pinned to his coat, Somali deputy Mohamed Agane arrives to attend Italian Somaliland's first parliamentary council meeting in Magadishou, Italian Somaliland. Italy is administering her pre-war colony under a UN trusteeship, and has decided to allow native Somalis a larger voice in their territory's administration.*

■ **Jim crow is the official policy of the U. S. government on the Canal Zone, and it makes for bad neighborly relations**

# Canal Zone Discrimination

***By George W. Westerman***

THE greatest engineering achievement in modern history is said to be the construction of The Panama Canal which brought to reality an idea that was dreamed of for centuries by kings, heads of states, navigators and adventurers. From a commercial viewpoint the Canal has proved itself to be an excellent investment for the United States. While its military value to democratic freedom loving nations is incalculable.

One phase of this achievement frequently overlooked or deliberately minimized is the contribution of the native tropical workers—non-U. S. citizens—whose brawn proved a decisive factor in the ultimate construction of the Canal. These people, who at the peak-year of employment in 1913 numbered 44,711, were recruited mainly from the colored population of the West Indies; although there were, in addition, groups of Spaniards, Italians, Europeans, native Panamanians and other Latin Americans that made up the laboring force of the Isthmian Canal Commission.

Work conditions of these people were intolerable. Acceptance of a job on the Canal was to risk one's life in this "black hole of Calcutta." Amidst the fearful ravages of yellow fever and plague they labored. Malaria claimed thousands of them as victims, and working hazards accounted for the lives of innumerable others. A total of 95 deaths and 235 injuries resulted from dynamite explosions, collisions, and slides during the period September, 1906, to July, 1914. Practically all of these tragic occurrences affected the tropical workers who formed the bulk of the laboring forces.

The mental and physical plight of these tropical workers was even more aggravated when one considers that most of them were earning, at that

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GEORGE W. WESTERMAN, *a Panama City journalist and research director of the National Civic League, is author of several pamphlets on socio-economic conditions on the Isthmus of Panama. He recently presented a paper, "A Minority Group in Panama," to the First International Congress of Sociology in Zurich, Switzerland.*

time, no more than 10 cents an hour. The American administrators heaped insult upon injury for these non-U. S. tropical workers by placing them and their families in segregated communities in barrack-type houses. Segregated and inferior educational facilities were set up for their children.

### DISCRIMINATION RAMPANT

The alien workers were discriminated against in government-operated commissaries, dispensaries, post offices, schools and recreational centres. Lavatory and water drinking facilities on the jobs and in public places were segregated and labelled, "gold" and "silver." These patterns of social segregation were all instituted and maintained by American governmental officials despite international obligations as set out in the Treaties of 1903 and 1936 between the government of the United States and the Republic of Panama, the country from which was leased the ten-mile strip of land known as the Canal Zone.

Back in the late 80's when Ferdinand de Lesseps struggled valiantly but unsuccessfully to build The Panama Canal, his skilled workers were paid in gold, and silver was used to pay the unskilled. When the Isthmian Canal Commission of the United States took over the project in 1904, the terms were found appropriate for differentiating between U. S. citizens and native employees. North Americans received their pay in gold and native laborers in silver. It was not long before the terms "gold" and "silver" had acquired the connotation of superior and inferior standards, symbolized the difference between white and colored workers, and set the stage for the establishment of two separate and distinct social systems.

The Southern racist attitudes transplanted to the Canal Zone have created vexing problems for North American diplomats accredited to the Republic of Panama, and have represented a potential explosive that any emergency could touch off. The 1947 rejection of the Defense Sites Agreement by the unanimous vote of Panama's National Assembly, preceded by violent anti-American demonstrations, is the most recent case in point.

### LOCAL AND U. S. RATERS

Employees on the Zone are now designated as "U. S. raters" and "local raters." However, the application of the gold and silver standard of 1904 is as much in evidence today in the operation and maintenance of the Panama Canal-Railroad organization, except for the fact that it has assumed a new flexibility under the white heat of protest and agitation on the part of the victimized workers. Furthermore, progressive elements among Americans on the Canal Zone have been gaining ascendency in the past decade. In part this may be attributed to the fear of Communistic infiltration of the rank of the laboring classes in the strategic Canal area; in part, to the recoil from the tremendous amount of unfavorable publicity that has been given to these un-American conditions by the local CIO union.

Some reactionary elements in the Canal Administration have been opposed to liberalizing the policies of that government. They despise non-U. S. citizens and condemn without

fair study and serenity all claims made for the betterment of their working conditions. However, with the second world war has come an influx of a new type of North American who feels that a fresh sense of responsibility is necessary to enforce long overdue Canal Zone reforms. This type is working earnestly to rid the Canal Zone of its gross democratic imperfections and is doing much to create a totally new climate in the socio-economic field insofar as the interests of the non-U. S. citizens are affected.

#### SEGREGATION COSTLY

The determination of the cost of the patterns of segregation and discrimination enforced on the Canal Zone involve not merely the costs of material things, which can be translated into dollars; but also of the more intangible, but none the less real, values of a human, social and psychic nature.

The Canal Zone dual system has encouraged the existence in the federal employment service of privileged groups in which the former look at the latter through a haze of half-truths, stereotypes, myths and racial antipathies. The system has frustrated the ambition, dwarfed the personality, and embittered the soul of many a non-U. S. Canal Zone tropical worker who is regarded as inferior, lazy, shiftless, ignorant and irresponsible.

Discrimination in all its forms has become an explosive issue in modern society. On the Isthmus of Panama the U. S. Government-sponsored system of discrimination and segregation not only threatens the safety of the vitally important Panama Canal, but it has international repercussions. The discrepancy between American ideals and the American way of life on the one hand, and the American practice on the Canal Zone, as represented by the double standard system on the other hand, causes the United States to stand compromised in the court of world opinion, and has an adverse effect upon her relations with other Latin American countries.



## DID YOU KNOW —

That Cervantes alludes to Juan Latino in the prefatory poems to his *Don Quixote?*

The line reads: "To make thee learned as black John." Juan Latino was professor of Latin and rhetoric at the University of Grenada for 60 years. His story is told in Valaurez Spratlin's *Juan Latino: Slave and Humanist* (1938).

★ ★ ★

That in Florida the penalty for miscegenation is 10 years in the penitentiary or a $1,000 fine?

The only other state with such a drastic penalty is South Dakota—a $1,000 fine and/or 10 years.

OUTSTANDING YOUNG MAN OF 1950—*Joseph E. Doneghy of Toledo, Ohio, received the Junior Chamber of Commerce award as the outstanding young man of 1950 for his work as boys' referee in Juvenile Court and his leadership in many community projects. Mr. Doneghy is pictured here with his wife and two children.*

■ **The fashion designers are joining the pace-setters**

# The New Flair Among Designers

**By Freddye S. Henderson**

THE lesson that organized effort will succeed generally where individual initiative is either too weak or inadequate is one that today is being tested with reasonable indication of success by groups of stylists of feminine fashions in eight major cities.

The principle involved is just that simple although the practice is somewhat more difficult. A number of people with common interests and common problems — this time in the area of business — come together to deal with these matters in what experience has taught others to be an effective method.

But simple as this principle is, and so eagerly sought after are the lucrative ends which are genuinely attainable, the idea which led to the formation of the National Association of Fashion and Accessory Designers two years ago has had some tough sledding.

---

MRS. FREDDYE S. HENDERSON *is president of the National Association of Fashion and Accessory Designers. She lives in Atlanta, Ga., and has been making clothes since the age of eleven.*

Not every one of the stylists and accessory craftsmen who met in New York's Theresa Hotel at the behest of Jeanetta Welch Brown saw immediately the need or desirableness of establishing an organization which would give them a medium for the exchange of viewpoints or an avenue for mutual advancement. Individual curiosity more than anything else pervaded those first meetings on the subject. Nor did the endorsement and encouragement of the National Council of Negro Women of itself produce any quicker elimination of the skepticism that greeted the proposal.

Also, it was some time yet before Pola Stout, the noted fabric designer, was to tell them that "this Association can render a vital service, not only to its members but to American fashion, both by stimulating good work and by helping to clear a road for it to the consumers."

Since the situation which confronted Negro designers and craftsmen at that time may well find duplication in other lines of endeavor where organization would seem

sound, let me present a quick estimate of that situation.

A number of women, and some men, both with and without specific training in the broad field of fashion designing and manufacture, were engaged in various aspects of the business in their several communities. Some were truly creative and therefore representative of the appellation, "designers." Others were dressmakers, alterers, fitters, and so forth. No matter the extent of their actual skill, however, many were inclined to stretch their claims beyond their real abilities, and few were organized in their businesses in such a way as to have all operations under one roof and one trade name.

### NEGRO CLIENTELE

With some exceptions, most of them were producing work for a Negro clientele almost exclusively, and their sights were set no further in terms of an expanded market. Too, standards of production ranged from fair to excellent with a substantial amount of mediocrity evident. Apart from purely creative features, only a small number had any comprehension of tested merchandising techniques, modern or otherwise. How to get their work accepted (that is, bought) was a continuous headache. Of course, many held fashion shows — meaning, mainly, some models and some clothes and an audience to view them. A few managed to stage full-scale productions.

None of these people belonged to established fashion groups where the exchange of fashion information is fundamental to all, and the setting of trends the privilege of few. Moreover, and lastly, it probably would have been possible to count on one hand the number attending that original meeting who received regularly *Women's Wear Daily*, the widely read publication for the trade, or any similar industry newspaper or magazine. On the other hand, it would have been quite easy to find subscribers to the popular fashion magazines such as *Vogue* or *Harper's Bazaar*, or the budget-class publications like *Glamour* and *Charm*.

Reduced to its simplest terms, Negro fashion designers were just not being exposed to the kind of information and associations so essential to one who would make advancement in a specialized field.

To be sure, there are some valid explanations for part of this seeming dereliction. For example, there are the traditional bars to Negroes against joining some organizations open and available to others; the shoestring basis upon which many start in business and the difficulty they find in amassing enough cash to spend several weeks or months in the centers where training is available; the paucity of information generally that affects a large part of our country outside of the metropolitan areas. There are legitimate reasons why some of us were exactly where we were in terms of progress at the time that Mrs. Brown stood before that pioneer group and advised us to organize as a means of bettering our competitive position.

In reflection it is possible to see now the ineptness of that first display of work. The most imaginative mind accustomed to seeing beauti-

fully styled garments on beautiful professional models was bound to recoil at our own inexpert presentation for which we wanted attention. Perhaps the caustic criticism of one well-known fashion leader was rather harsh, but the jolt she gave may have been needed. Had it not been for the complacency with which most of us were going about our work, all in our own little world of creativeness, we might have been moving ahead sooner and with more rapid strides.

#### PLAN ENDORSED

Before the original die-hards and some recruits to the ranks returned to New York in 1950 and formally endorsed the plan for a national organization, I believe they had given considerable thought to the move they were about to make. It would be inaccurate to say that then (or even now) there was or is the fullest understanding of what this thing is all about.

Nevertheless, the organization was established and given a set of noble purposes which, as experience is now teaching, only money and hard work can buy. Among other things, the NAFAD decided it would collect and disseminate (among its membership) information on fashion trends and standards; acquaint them with existing job opportunities in all aspects of fashion, and stimulate other openings; familiarize them with a host of things associated with the business of getting a new and original garment under way and into the hands of the ultimate buyer; grant scholarships for fashion careers; and finally, win industry recognition for the work of NAFAD members.

What we did essentially was to create a vehicle called a trade association, the basic function of which is to make our individual lot much less difficult, spreading the cost out among all. As Mrs. Stout again observed later, "It is simply not true that good work is inevitably recognized and appreciated, and certainly it is not true when the work is that of a Negro and the field is American fashion design."

Example for what we were doing was easily available. Notice the success with which the U. S. Chamber of Commerce has been operating in behalf of American business as a whole; or how the Association of American Railroads has served the transportation industry. Closer to home and to color, however, is the budding work of the National Negro Insurance Association, the National Bankers Association, and the Negro Newspaper Publishers Association. Certainly there must be merit in the approach and technique when we can note that there are nearly 3,000 trade associations of one kind or another meeting the needs of American business.

#### FIRST ANNIVERSARY

This April closes the first year of formal existence of the NAFAD. It has been one devoted largely to organizing. Attending the annual meeting will be couturiers representing chapters in New York, Newark, Philadelphia, Washington, Atlanta, New Orleans, Detroit and Chicago—and the surface has hardly been scratched.

Constructive closed sessions are scheduled in which ways, means and expert advice will be sought on how to overcome the handicaps which

thus far have kept the majority of Negro designers out of the mainstream of their chosen field.

Unlike two years ago when representative fashion work was merely laid out on tables, the Association this time will project the aggregate of its talent through a national fashion show, first of its kind, at the Waldorf Astoria Hotel. This show will bring before industry leaders, design school administrators, and the fashion-conscious public the best work as judged by panels of experts in each chapter city.

Spelled out further, the Association sees its task as a two-fold one: First, to assist its members in improving their individual skill and bringing more of them into full accord with standards that are recognized both here and abroad; second, to win for these members recognition and acceptance of their abilities and output, at the custom level as well as in the channels of mass produced women's wear.

"An industry such as ours," according to Philip Vogelman, president of Onondaga Silk Company, "which must rely heavily upon originality, creativeness and freshness, and whose output must appeal to people of many tastes, should ever keep its eyes and its doors open to new avenues to this kind of talent, no matter where it is."

In joining the NAFAD and accepting the presidency of this new and untried organization, I first observed other Negro business associations. Generally, my conclusions were

Haiti

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not favorable. I noted these things: few of them seek development or expression beyond the narrow scope of their own group activity. Few of them do anything to draw themselves closer to the pace-setters and primary sources of information in their respective fields. And few of them have yet been able to convince their members that the job of financing their own programs is strictly a legitimate expense of doing business. It should in no way be palmed off on the Negro public as a race-uplifting proposition, and therefore worthy of their support, even though rationalization could lead to such a conclusion.

Not long ago I sat in on one of our chapter meetings and heard a member speak of herself as an "individualist" who felt little or no need for an organization like the NAFAD. Yet she has been no more successful than many another "individualist." But I could not help noting in her expression how imperative is the task confronting any business association of selling its members on trade association principles, objectives and practices. In short, the value of teamwork. You do not become part of a combined effort where the aim is mutual good and expect to have the prima donna complex prevail. That is not teamwork.

The American business society, I have discovered quite recently, is built upon such organs of specialization as we are now developing. Horizontally it is the National Association of Manufacturers where all business is represented; vertically it may be the Home Builders Association or the Carpenters' Union, to name but two. It is all business. Apparently it is the pattern and structure that means business success.

To the National Association of Fashion and Accessory Designers, and Negro business generally, it should be the incentive duplication if our ends are at all identical and consistent with the profit system, and I think they are.

**DID YOU KNOW —**

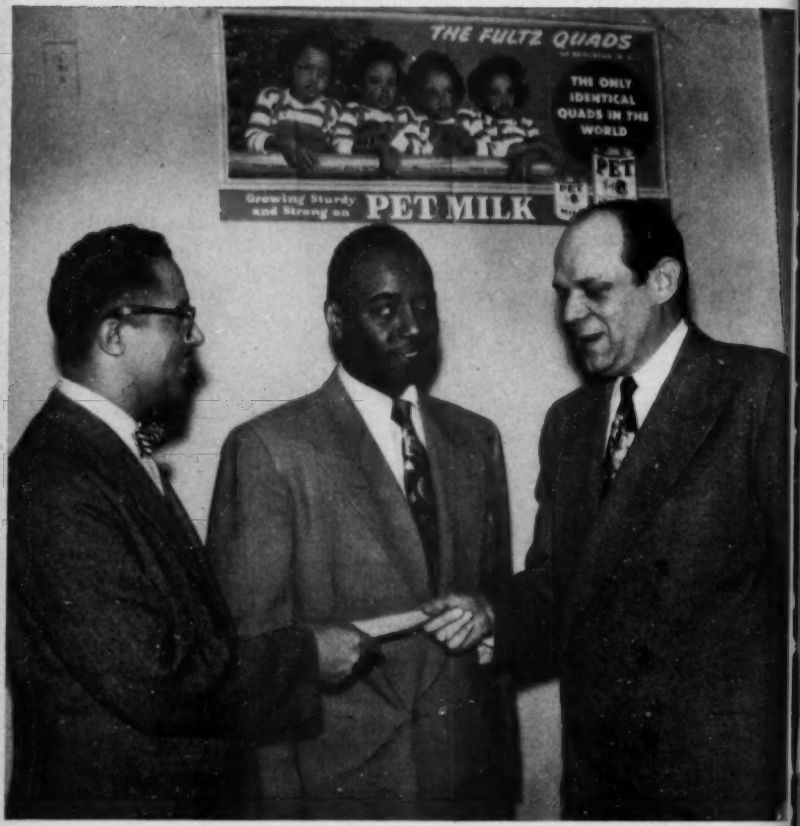
That Sgt. William H. Carney (Company C, 54th Massachusetts Volunteers) was the first Negro soldier to win the Congressional Medal of Honor?

Carney was awarded the medal in 1863. Robert Blake, a Negro sailor, received the medal during the same year.

★ ★ ★

That little Negro boys became the fashionable pets of Parisian society women at one period of the 18th century?

Louis-Sébastien Mercier (1740-1814) declares that these "little black boys" seemed all the more beautiful to the women because of their color (*Tableau de Paris*, abridged edition, Louis Michaud, p. 209).




NAACP LIFE MEMBERSHIP—*Daniel Millicam, district manager for the Pet Milk Company, presents a* $500 *check for NAACP life-membership to Madison Jones, NAACP administrative assistant. In the center, looking on approvingly, is Rufus W. Smith, director of fund raising for the Association.*

SKIRTING THE ISSUE—*Four-year-old Joya Moore, of Detroit, Mich., the* 1951 *March of Dimes Poster Girl clings to the skirts of the movie star Ginger Rogers as the two chat before the March of Dimes fashion show held at the Waldorf, New York City.*

*Buster Crow*

BRANCH FIGHTS SEGREGATION—*NAACP attorneys filing injunctions protesting against the segregation practiced by the Harrisburg, Ill., school board. The action was taken by the Chicago, Ill., branch as part of a statewide fight against segregation in tax-supported schools in Illinois. Shown in the picture in the clerk's office are (front row, left to right) Nelson Willis, lawyer and president of the Chicago branch; George Leighton, member of the legal firm of Wimbish, Payne & Leighton; back row: Lucian Withers, Willie Garnett, Arthur Towles, Wyatt Lowe, and Kenneth Garnett, all of Harrisburg. Verna Peck, deputy clerk, is receiving the complaint.*

■ **Why have American Negroes met jim-crow in swanky Brazilian hotels? Here is an explanation of the factors involved in these incidents**

# Is Race Prejudice on the Increase in Brazil?

*By Roy Nash*

BRAZIL has enjoyed the reputation abroad of being one nation without color prejudice, and my book written a quarter of a century ago did its share in building that enviable reputation. Within the last three years both North American and Brazilian Negroes have had experiences there which inspire doubt. Dr. Irene Diggs, a doctor of philosophy who had been studying in Uruguay on a grant from the United States Department of State, was refused admittance to the Hotel Serrador in Rio de Janeiro, although her reservation had been made by the American embassy. Joe Louis and his party were refused accommodations in the swank Copacabana-Palace Hotel in the same city; while Marion Anderson and Katherine Dunham and her husband were denied hospitality in the most fashionable hotel in the great city of São Paulo. And during the Carnival of 1949 Abdias Nascimento, the director of the Teatro Experimental do Negro, and his party of four, all artists from the Theatre of the Negro, were refused admittance to the Artists' Ball held annually in the Hotel Gloria.

These North American Negroes have no doubt about the fact of race prejudice in Brazil. Corroboration is not lacking from Brazilian sources. Rachel de Queiroz has done such a complete and at the same time succinct job in her article, "The Color Line," that I quote it at some length:

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ROY NASH, *a student of the social sciences at Columbia University* (1908) *and of forestry at Yale, began his tropical experience in the Philippine Forest Service. Upon shedding the uniform of a Captain of Artillery in* 1919, *he traveled far and wide in Brazil for three years, spent a summer in Portugal, and wrote The Conquest of Brazil (New York and London,* 1926). *During the last war he served in Washington as chief of the Brazilian unit in the Board of Economic Warfare; and then in Brazil from* 1943 *to* 1947 *as Cultural Attaché in Porto Alegre and at the United States Embassy in Rio de Janeiro. The title he prizes most, conferred by Brazil's leading cartoonist, is "Brasileiro honorario." [Honorary Brazilian]*

A noted writer, whom I respect and admire, recently lamented 'the artificial invention of a color problem' here in Brazil, one of those responsible being your humble servant.

### PHILOSOPHY OF MULATTOISM

My illustrious colleague states that this 'philosophy of mulattoism' is born of a baseless fantasy sprouted in the brains of certain 'would-be sociologists': 'If a Negro problem exists in the United States, why doesn't Brazil have one too?' And having thus branded as cretins those responsible for this philosophy of mulattoism, he expands lyrically in a moving 'how-I-love' exhibition, affirmining that there never was race prejudice in Brazil, citing the names of our great men who have been black or mulatto, and qualifying all cases where discrimination is suspect as 'individaul cases.'

It is nice and generous and patriotic to say these things. But is it true?

Does my honored colleague remember a petition to the governor made by the merchants in the São Paulo Triangle, in April, 1944, asking that colored people be prohibited from crossing said Triangle? And does he recall the notification to social clubs of colored citizens of São Paulo, ordering the removal of their headquarters to some place outside the sacred area—the Triangle? Would this be a simple 'individual case'?

### NOTORIOUS CASE

Does he remember the notorious case of Creciúma, Santa Catarina, where a colored engineer—son, furthermore, of an illustrious doctor of medicine—was almost lynched because he dared enter, on invitation, a ball given by a local club?

And is it because of the absence of prejudice that almost none of the religious orders in Brazil receive colored persons into their midst—except as laybrothers—that is to say, as servants?

And that the aristocratic preparatory schools do not admit colored boys or girls? And that the Light & Power Company does not hire telephone operators of color?

And that not a shop of those termed elegant here in Rio de Janeiro, in São Paulo, and in other capitals employ colored salesladies?

### BEAUTY PARLORS JIM-CROW

Have you ever seen colored manicurists or hairdressers in the expensive beauty parlors? Have you read Mario Filho's book and what a battle there was over introducing Negro players into the football clubs of Rio de Janeiro?

Do you know that not a bar along the beach in Copacabana permits a colored customer to sit down at one of their tables? That the same restriction was made by the gambling casinos, and still is by certain night clubs and cabarets of high society? Do you recall the insult committed by the Hotel Serrador against Dr. Irene Diggs? And that like the Serrador, other hotels of the Main Line have adopted the rule, No colored guests?

Do you recall the case denounced by my dear friend, the great writer Lia Correia Dutra, about two of her pupils who were not admitted into a certain official school—because they were mulattoes?

And speaking of schools, do you know, oh my distinguished colleague, that the Rio Branco Foundation which prepares boys for the diplomatic career, likewise bars colored students?

If this be not racial discrimination,—worse, discrimination admitted and abetted by the government—what name shall we give it? I could give you a hundred examples like the above, if these do not suffice. . . .

Yes, we know that the people, mestizo themselves, are not race conscious. And it is no news that the color problem in Brazil is bound fast to the prob-

lem of class; the poor white is almost as much of a pariah as the Negro. But only 'almost.' Because the white, as soon as he sports a necktie and has two bits in his purse, automatically quits his class, ascends socially, and enters wherever he desires. While the Negro, necktie or not, is always a Negro; and neither by money nor by education will he see opened before him the restrictions above enumerated, and many more which have not been cited.

It is not enough to enumerate the names of illustrious Negroes; they are the exceptions. Even in the United States, where not even the most exalted optimist can deny racial discriminations, they have illustrious Negroes. What is not mentioned is the price in humiliation, suffering, heroism, these Negroes paid to ascend to the places to which they attained.

The incontestable fact is that each day in Brazil the cast is increasing, the cast of reactionaries who are resolved —they, not us—to draw a color line in this country. The government of the dictatorship stimulated these folk. And it appears that the present government has not yet withdrawn its protection.

#### TOTAL PICTURE DIFFERENT

While I cannot of my own knowledge state that all these charges by Rachel de Queiroz are true, I have no reason to doubt the essential correctness of her indictment. Yet the total picture is something far different than her narrative alone would convey .

Let us, for one thing, follow the cases of the North American Negroes a step further. Dr. Diggs, refused hospitality in the Hotel Serrador, spent the night in my home and next morning my Brazilian secretary had no difficulty in finding accomodations for her in the Hotel Gloria, a much finer hotel than the one which had excluded her. Brazilian newspapers reported the incident as something foreign to the spirit of Brazil, and Moscow made of it an international issue overnight.

I do not know where Joe Louis spent the night when refused rooms at the Copacabana-Palace, but *The Crisis* is in receipt of a letter which says, "Here in São Paulo he stayed wherever he wanted to, and almost every night frequented night clubs, always getting a big hand from those present. He even played the piano in one . . ."

#### LIBERAL BRAZIL REACTED

The reaction of liberal Brazil against the Dunham exclusion by the Hotel Esplanada was instantaneous. Two national political figures, the brilliant sociologist Gilberto Freyre, deputy from Pernambuco, and Afonso Arinos of Minas Gerais, introduced a bill in the Federal Chamber of Deputies making such discrimination a federal offense. "The action wounds democratic rights," said Dr. Freyre. "There is no color line in Brazil. Mestizos were the pioneers who made São Paulo what it is today." The tone of the press may be seen in the following from *A Noticia* (Rio) of July 19, 1950:

Sr. Afonso Arinos is introducing in the House of Representatives a bill establishing punishment against racial discrimination in the country. . . . What is important is the public recognition that there really exists in Brazil this sad phenomenon of hostility toward certain races.

The bill of Afonso Arinos provides prison sentences and dismissal for those who deny hotel accommodations or refuse to receive and serve clients be-

cause of racial discrimination or because of their color. . . . Nevertheless it is known,—and the representative from Minas Gerais says as much in his justification,—that racial restrictions exist in the Brazilian Foreign Office where men of color are not admitted to the diplomatic career, and in the Navy and Air Force where they are barred by every means possible from becoming officers.

There are still schools and other institutions whose doors are always closed to the blacks; hotels and clubs which refuse to receive them. And the Jews, too, suffer all sorts of restrictions, including entry into the country. Of what value, then, is a constitutional prohibition against racial discrimination, if it exists even in officialdom and is growing day by day? Imperative indeed is the abolition of these anti-christian, anti-democratic, and inhuman restrictions.

### GOVERNOR SHOCKED

At the time of the Dunham incident last July, the presidential campaign was getting under way and the governor of São Paulo, Ademar de Barros, was campaigning in the south of Brazil. Immediately upon his return to his capital and "shocked by this anti-democratic gesture which pretends to create among us a problem which does not exist, he invited the great North American artist to a luncheon at the Governor's Palace, Campos Elisios, thus giving a public demonstration of the repudiation of racial prejudice by the Brazilian people." I quote from a newspaper of July 25th, which carried photographs of the lovely Dunham with the governor. And I have before me another photograph of Katherine Dunham and her husband in the golden room of the Copacabana-Palace Hotel on a night when the very cream of Rio high society was there to hear the French artiste, Yves Montand.

In 1946 Louisiana State University put out a really great study entitled *Brazil: People and Institutions*. The reader is now in position to appreciate what its author, Dr. T. Lynn Smith, has to say on this race question.

### FUNDAMENTAL TENETS

Following the abolition of slavery, and especially during the last quarter of a century, there has arisen in Brazil what amounts to a veritable cult of racial equality. It numbers among its adherents most of the nation's leading scholars and many of its outstanding political figures. Although not formally organized and possessed of no written creed, two fundamental tenets, both designed to secure racial equality, seem to have general acceptance: (1) under no circumstances should it be admitted that racial discrimination exists in Brazil; and (2) always should be attacked as un-Brazilian any expression of racial discrimination that may appear. Undoubtedly this is effective, if not in securing complete racial equality, at least in preventing many of the grosser features of racial discrimination and in making for a freer legal blending of the races. . . . This, of course, has little effect upon the racial composition of the elite class at the top of the social scale, for that matter is cared for by the strong Brazilian institution of the family and its system of consciously selective mating.

### AUTHOR'S INTERPRETATION

Let me now, out of a lifetime of study and long residence in Brazil, give my own interpretation of the position of the Negro in the greatest of Latin American republics and state

why, with full knowledge of the discriminations itemized above, I still say I would rather be a Negro in Brazil than anywhere else in the world.

One species, *Homo sapiens*, embraces the totality of mankind upon this planet. In the long view race is a transient phenomenon. Differentiation into black and brown, yellow and white strains occurred in that period of racial history when groups of men were confined to comparatively restricted habitats for long periods of time. Differentiation belongs to the distant past. Re-admixture, an accelerating phenomenon for a thousand years, has, since the discovery of America, risen to a smashing crescendo. Unless North Americans deny both their ancestry and posterity, we must believe that the man of the future is destined to bear in his veins the rich heritage of all races. With every step in man's conquest of his environment, the globe shrinks in size. With every contact of diverse peoples the boundries of race fall further into decay .

#### PORTUGUESE ANTECEDENTS

The Portuguese who discovered and settled Brazil were, long before Columbus and Cabral sailed the seas, the world's foremost example of racial re-admixture. The Iberian Peninsula through the ages was the highway between Europe and Africa, overrun and conquered by wave after wave of migrant mankind. A kelt-speaking people came out of the north; Greeks, Carthaginians, and Romans came by sea. The Emperor Hadrian transplanted fifty thousand Jewish families into the peninsula in the second century A.D. Both Visigoths and Vandals pushed out the Roman overlords. Roderic, the last of the Gothic kings, was drowned in the Guadalquivir in endeavoring to stop the rush of the Moors who crossed from Africa to Gibraltar on the steeds of militant Mohammedanism in A.D. 711. And the Moors stayed on as the governing class in Portugal for five hundred years.

Now the Moor was not exactly a white man. He had lived under the blazing sun of the Arabian desert and north Africa and had crossed to some extent with Negroid strains. But the darker man was the more cultured, more learned, more artistic. He lived in the castles and occupied the towns. He was the rich man and the Portuguese became serfs upon his land. Under such conditions it would be deemed an honor to marry or mate with the governing class, the dark man, instead of the reverse. So the Portuguese who settled Brazil, themselves the descendants of a dozen different human strains, had small reason to invoke the Nazi dogma of racial purity.

#### MISCEGENATION ACCEPTED

Such nonsense never entered the heads of the male adventurers, soldiers of fortune led by the younger sons of the nobility, who followed Cabral to Brazil. They proceeded forthwith to enslave Indian males and to bed down with Indian women. And as soon as they found that an Indian as a slave wasn't worth the powder expended in capturing him, they began importing Negroes from Africa—a full hundred years before Negroes were brought to Virginia. And it wasn't more than ten months after the first contingent arrived that

the first Brazilian mulatto was born.

I aver that horror does know degree. Negro slavery existed in Brazil from 1532 to 1888, but it was much less terrible there than in the United States. The Dutch and English and their colonial descendants were notoriously harder taskmasters than the Spanish and Portuguese. Portuguese law provided that a slave could demand his freedom whenever he could offer his owner the price originally paid, and in the seaports where blacks were employed as boatmen and porters paying to their owners a weekly stipend, it was easily possible for an energetic man to redeem himself.

#### MANUMISSION TRADITIONAL

It was traditional in Brazil to liberate a certain number of slaves upon the death of an owner; and there was a Catholic custom providing that if any person stepped up to the font and offered twenty milreis, the owner should manumit the infant there being baptized. Warm-hearted Latins not infrequently thus bestowed liberty upon the children of their favorite concubines. The treatment of their illegitimate offspring by the Brazilians was the antithesis of the contempt heaped upon them by North Americans; they set them free more often than they kept them enslaved; they educated them as well as they educated their legitimate sons.

As a pagan, I state my belief that the Catholic Church is more catholic than any other Christian church. In Brazil, at least, it had the integrity to say that a free Negro was a free human being and could go as far in the Catholic Church as his talents would take him. Before the end of the eighteenth century we encounter not only black clergy in Brazil but even a black Bishop.

#### EQUALITARIAN MASSES

The central fact of four hundred and fifty years of Brazilian history is that there the so-called white and the Negro, the so-called white and the Indian, with all possible combinations and permutations of descent, have crossed more freely, in and out of wedlock, than anywhere else in the world. The typical Brazilian is a mixture of Negro, Indian, and the mélange called Portuguese. Brazil claims 50,000,000 as its present population. Eighty per cent of that population is rural, and rural Brazil cannot be properly defined by any racial term other than the glorious one, Brazilian.

Among forty million Brazilians there is no consciousness of race, no feeling of inferiority because of color. That single monumental fact of horizontal equality is vastly more important that the whole catalogue of vertical inequalities.

#### GOVERNING CLASSES

Enter any Brazilian embassy, consulate, or government trade bureau the world over and one gets no hint that the vast majority of Brazilians are of such mingled strains. Under the Portuguese monarchy there was an hereditary nobility, and to these court favorites went Brazilian land grants of incredible dimensions. While miscegenation was the rule of the masses, there was a small landed aristocracy which prided itself on maintaining the Portuguese heritage undiluted — even though some sires officiated on both sides

of the fence. This thin layer of lighter tinted frosting on the marbled cake has always exercised the functions of government, manned the foreign service, and handled the imperial perquisites of wealth and power as truly as ever the British once dominated India.

Only—and this is the difference between day and night—his history in Europe being what it was, the American of Portuguese descent never had it in his heart to draw the color line as did the American of British descent. Brazilians never attached a jim-crow coach to a rail-

*Acme*

*MAIN STREET, BRAZILIAN STYLE—Section of Rio de Janeiro's modern main street, the Avenida Rio Branco.*

road train. Brazilians never lynched a man because he was black. Brazilians never disfranchised a man because of color. And Brazilians manipulated definition vastly to the advantage of the human race.

The United States defines a colored man as one with the merest drop of Negro blood; we call Walter White a Negro. Brazilians exactly reversed the definition, whenever talent or wealth gave excuse for so doing. Good authority credits at least one former President with some Negro blood, but his fellow countrymen never thought of him as anything but Brazilian. An international figure only one step below the presidency, the most brilliant orator I know, certainly would be jim-crowed in Georgia. The great leader of the modernist movement in Brazilian literature could not have joined the Arts Club of Washington, D. C. Yet no Brazilian thinks of such men as colored. Whoever knows either contemporary Brazil or Brazilian history can multiply such instances by the thousand.

#### WHY INCREASE OF RACE PREJUDICE?

If tolerance and charity and kindliness and color-blindness be outstanding Brazilian traits, and they are, what is the explanation of the increasing discrimination which has been noted above? One factor is that when you get to importing cultural values, the bad comes along with the good. As in the matter of gowns the élite of Brazil follow the fashions of Paris, so in the matter of ideas they are prone to give ear to the echoes of dominant world politics. The depression of 1929 brought to power the dictator, Getulio Vargas, who ruled Brazil by fiat for fifteen years, years when both Hitler and Mussolini were absolute rulers of powerful states. It is no secret that Vargas at one time viewed both these gentlement with undisguised admiration. The literature of his dictatorship is full of the merits of government by a self-appointed élite. Many of them swallowed Hitler's nonsense about race hook, line, and sinker. The State of Santa Catarina swarmed with Nazi agents up to the moment the United States entered the war. In this center of German colonization were Brazilian cities where not a word of Portuguese was spoken; there Germany maintained eighteen consular agents at a time when the United States did not have even one.

Significantly it was in Santa Catarina that the party incident occurred which Miss Queiroz said resulted in a near-lynching. Unquestionably Nazi influence in the days of Hitler's dominance made for race prejudice against both the Negro and the Jew.

#### NORTH AMERICAN IMPACT

With the entry of the United States in World War II came the mass impact of thousands of North Americans. In Rio de Janeiro alone there were at times as many as five thousand on war missions of various sorts. All Brazil's best hotels swarmed with them. It is understandable that hotel managements might imagine they would please their free-spending North American customers by excluding Negroes.

Corroboration of my suspicions of foreign responsibility comes from various quarters. A São Paulo cor-

(*Continued on page* 287)

*Acme*

ANOTHER BLOW AT DISCRIMINATION—*New York's Mayor Vincent Impellitteri signs the Brown-Isaacs anti-discrimination housing bill, March 14, at City Hall. Standing around the Mayor are bill's sponsors city councilmen Earl Brown (left) and Stanley Isaacs (right) and Shad Polier, representative of the New York State Commission on Discrimination in Housing and 25 cooperating agencies.*

## DID YOU KNOW —

That Count Arthur de Gobineau despised Brazilians as a population of "degenerate mixed bloods"?

Gobineau was French minister in Brazil at the court of Dom Pedro II from April 1869 to May 1870. To him Brazilians were proof of the truth of his racist theories. He described them as "a completely mulatto population tainted alike in blood and spirit, and frightfully ugly. . . . There is scarcely a Brazilian of pure blood and even the best families are crossed with Negroes and Indians."

*Acme*

NEGRO LEADERS CALL ON TRUMAN—*President Truman meets with a group of Negro leaders at the White House, February 28. The group urged Mr. Truman to put qualified Negroes into administrative and policy-making jobs in the government as part of a broad program for greater Negro participation in the defense program.*


*Greetings On 40th Anniversary*

**From**

**DRESSMAKERS UNION, LOCAL 22, I.L.G.W.U.**

**218 WEST 40 STREET**

**New York 18, N. Y.**

**CHAS. S. ZIMMERMAN**
***Secretary-Manager***

**PEARL HALPERN**
***Chairlady***

# Good News

Ethel Waters, who heads the cast of "The Member of the Wedding" at the Empire Theatre, New York City, received the religious medal of St. Genesius in March. The medal of St. Genesius, patron saint of actors, was presented by Robert Porterfield on behalf of the American National Theatre and Academy.

★ ★ ★

Richard C. Bell, a graduate of North Carolina State College, won one of the ten Rome Prize Fellowships awarded by the American Academy in Rome. Each fellowship is valued at about $3,000 and covers stipend, travel allowance, and free residence at the academy.

★ ★ ★

A Fisk University senior, Joseph L. Alexander, has been admitted to the freshman medical class of the University of Louisville School of Medicine. This 21-year-old Fisk student from Anchorage, Kentucky, will be the first Negro enrolled in the University's medical school in its 114-year history. Alexander attended Fisk on a four-year scholarship won in scholastic competition with students from all the Kentucky schools. He was one of six Negroes who applied for admission to the medical school this fall after U. of L. trustees voted last summer to admit Negroes to the graduate and professional schools this year.

★ ★ ★

Six Wilmington, Delaware, movie theatres began admitting Negroes in March on an equal basis with other patrons for the first time in the history of the state. This victory is the outcome of the fight for admission waged by the Wilmington branch of the NAACP and Pauline A. Young.

★ ★ ★

Joseph E. Doneghy has been named Toledo's (Ohio) outstanding young man of 1950 for his work with Toledo youth as boys' referee in Juvenile Court and leadership in many community projects. This is the first time in Toledo and only the second time in the nation that this Junior Chamber of Commerce award has gone to a young Negro citizen of any community. Mr. Doneghy was chosen from among seven finalists nominated for the award.

# Editorials

## WHERE IS FEPC?

WHAT has happened to President Truman's promise of an executive order establishing FEPC? It has been nearly ten months since the National Council for a Permanent FEPC wired the President urging him to "issue an Executive order similar to President Roosevelt's 8802 . . . as an integral factor in the mobilization of manpower against North Korean Communist aggression." Sources close to the President gave Negroes to understand at the time that an executive order of this type would soon be forthcoming.

When it was not issued civic, labor, church, and minority groups made representations to Secretary of Labor Maurice Tobin and held conferences with various government officials, including Charles E. Wilson, defense mobilization director.

The Department of Labor even approved a draft order in January which was then submitted to the Bureau of the Budget with the notation that "It is unthinkable that the Government should permit these funds [the billions being spent for defense] to be expended without imposing on those favored with government business the obligation to refrain from discriminatory employment practices and without providing effective means of enforcing such an obligation." But no action has been taken on this appeal.

Then Mr. Truman made a direct call for FEPC legislation in his budget message of January 15, and another appeal in his message to the fourth annual conference of the Civil Liberties Clearing House on March 1. Still there is no fair employment practices legislation, or executive order.

To Negro voters it begins to appear that Mr. Truman is turning his back on his previous pledges. Nor can the President escape responsibility for the failure of congressional Democrats to take the ball. Negro voters are going to hold Mr. Truman and Congress to strict accountability on this issue.

## DR. JOHN B. KING

FOR the first time in the history of New York City a Negro has been nominated for the post of assistant superintendent of schools. Dr. William Jansen, superintendent of schools, has nominated Dr. John B. King as one of three persons for these $13,500-a-year posts in the New York City school system. The nomination will be presented formally to the Board of Education at its next meeting on April 12.

A native New Yorker, 42-year-old Dr. King is well qualified for the post. He has been in the local school system since 1928, working up from an elementary school teacher, through high-school teaching and an assistant-principalship, to his present position as principal of Public School 25 in

Brooklyn. He holds both M. A. and Ph. D. degrees from New York University.

Dr. Jansen is to be congratulated on this appointment. First because Dr. King is a brilliant member of his profession; and secondly because the position offers rich opportunities for educational leadership. New York City again sets the pace in interracial relations, and THE CRISIS offers her congratulations.

## JUDGE CHARLES E. TONEY

THE NAACP lost a faithful member and the race a valiant champion of its rights in the death of Judge Charles E. Toney in New York City on March 22. Judge Toney had been a member of the board of directors of the Association since 1935, and had retired from the municipal bench last year after having served two ten-year terms. Judge Toney shared with Justice James S. Watson the honor of being the first Negroes to serve on the local bench.

The kindly humor and practical common sense of Judge Toney will be missed by a host of friends and his colleagues in the Association. He is gone but his achievements and character live in the memories of men.

## CAPE COLORED FRANCHISE

FOR paramountcy of the white man the South African Nationalists now propose dictatorship by the white man. This is to be achieved at the Cape by removal of the Colored voters from the common roll, a privilege which they have enjoyed ever since 1853. The proposed legislation would give the Colored separate representation in the form of three European representatives in the House of Assembly and one in the Senate. The reason for this change is quaint and typically racist—it is all in the interests of the Colored.

The Colored in South Africa, who are mixed-bloods instead of natives, number about a million. They make up 8 percent of the total number of voters on the common roll in the Cape, and in the Cape Town electoral area, about 13 percent. Suffrage qualifications in the Cape are based upon property and a certain income and not race, and when the northern provinces of South Africa entered the Union the voting-rights of non-Europeans were protected by the "entrenched clauses," the essence of which was that no non-European at the Cape could be deprived of his right to vote by reason of his race or color only. Attacks have been made upon the "entrenched clauses," but they have up to now been unsuccessful.

Now this same Dr. Malan who had asserted in 1928 that "the political rights of the white man shall be given to the Colored people" is sponsoring a bill to take away the very franchise these people now enjoy. His reason is that it is necessary for the policy of *apartheid*, or segregation.

Why haven't the "free nations" taken notice of this extension of South African white supremacy? Is it solely because the victims are Negroes?

# Letters to—and from the Editor

## RED CROSS BLOOD PROGRAM—QUESTION ASKED

*This exchange of letters grew out of* THE CRISIS *editorial "Race Tag Removed From Blood," which appeared in the December* 1950 *issue:*

Dear Mr. Ivy:

In the last number of *The Crisis* you write "the American National Red Cross has announced officially that it is going to take steps to eliminate the designation of donors to its blood bank."

Do you know how far an effort has been made to implement this policy on the local level? Or, is it merely a statement of national hopes that may or may not be accepted on the local level?

I raise the question because of the conversation I had recently in my office with a regional representative of the American National Red Cross. I told him that our students and faculty at Talladega College would cooperate more willingly with the national blood collecting program if the racial designation of donors was abolished.

This Red Cross representative agreed that there was no distinction of blood on a racial basis but he insisted the American Red Cross would continue to record the race of the blood donor as one among many other factors to be recorded and that it would be possible for a prejudiced doctor or patient to request blood on a racial basis if he so desires.

Any information about the implementation of this policy which you can give me will be very much appreciated.

A. D. BEITTEL, *President*

Talladega College
January 6, 1951

## DOESN'T KNOW

Dear President Beittel:

You raise a good point when you ask if the Red Cross is implementing its official no-race-tag in its blood-collecting program. Frankly, I do not know. Usually there is quite an interval of time between the official pronouncement of a policy eliminating a specific segregative act and its implementation. I do not doubt but this is true of the Red Cross. . . .

I have written the "blood program" of The American Red Cross and asked them three questions, as you will note from the enclosed copy of my letter.

JAMES W. IVY, *Editor*

New York City
January 13, 1951

## MAKES INQUIRY

Gentlemen:

In the December, 1950, issue of *The Crisis* magazine, official organ of the National Association for the Advancement of Colored People, we wrote an editorial lauding The American National Red Cross for taking official steps to eliminate the racial designation of donors to its blood bank. Enclosed is a copy of this editorial.

But now comes a letter from the president of a prominent southern Negro college asking us if we "know how far an effort has been made to implement this policy on the local level." This president is eager to have his faculty and students cooperate in the blood-collecting program of the Red Cross, but only if you have abolished the "race tag" from donated blood. He doubts if this policy has been implemented on the local level, since one of your regional directors told him that the Red Cross will insist on recording the "race" of the donor and that doctors and patients can still ask for "race blood."

This prompts the following questions from us:

1) Does the Red Cross still ask for the "race" of the blood donor? If so, why?
2) Has the Red Cross taken steps to implement its new policy on the local level? In fact, has it taken steps to implement it at all?
3) Can doctors and patients still request "race blood"?

Negro citizens have always regarded "segregation" of their blood as an unnecessary concession to American racism, especially since there is not the slightest scientific validity for the practice and because the American "Negro" is not a biological race at all, but a sociological one through arbitrary definition.

We would appreciate clarification of your present policies either in the use or elimination of "race tags" on donated blood in The American National Red Cross' blood program.

JAMES W. IVY, *Editor*

New York City
January 19, 1951

## THE ANSWER

*The American National Red Cross gave the following reply through its director of public relations:*

Dear Mr. Ivy:

This will acknowledge your letter of January 19, enclosing a copy of an editorial from the December 1950 issue of *"The Crisis."* We are pleased to note your commendation of the change which eliminates racial designation from the Donor Registration Card used in the Red Cross National Blood Program.

Here are the specific answers to the three questions you ask:

1) The Red Cross does not ask the race of the blood donor.
2) This policy has been implemented by instructions to all blood centers to block out the racial designation on the current stock of Donor Registration Cards on hand in areas and in regional centers, effective December 1, 1950. New revisions of this form will omit the donor racial designation.
3) There is nothing to prevent a doctor or a patient from *requesting* any type of blood. However, under our present policy there is no way that blood can be supplied on a racial differential basis.

We note your reference to the letter you received from the president of a prominent southern Negro college. His desire to have his faculty and students cooperate in the blood program is indeed gratifying.

If a regional director gave out information that the race of the donor was required, he was speaking without authority and in contradiction of our policy. We would be interested in learning the name of the individual so that we may correct any misunderstanding that he has regarding our policy.

I hope I have cleared up the various points you have raised. Please don't hesitate to write me furtheri if I can be of service to you.

LOUIS C. BOOCHEVER,
*Director of Public Relations*

Washington, D. C.
February 1, 1951

## BEITTEL COMMENTS

Dear Mr. Ivy:

It certainly appears that it is the desire of the National Red Cross headquarters to implement this policy on the local level. I know that we shall have to watch the matter pretty carefully if the directive from the Washington office is to be followed in Alabama. . . .

A. D. BEITTEL, *President*

Talladega College
February 10, 1951

## SURPRISED AT BOOK REVIEW

To the Editor of *The Crisis*:

I am somewhat perplexed by the spirit of animosity to things Catholic, in general, and to the Jesuits, in particular, which the review of *Jesuits for the Negro*, in your January, 1951, issue seems to indicate. I agree with the reviewer, Hugh H. Smythe, that the book is of no great significance from any scholarly point of view, and is amateurish in character. Its author attempted to get a few facts down on paper as a matter of historical record, with hope that someone might make a more thorough study of the subject matter. Still less would I wish to offer apology for prejudiced notions which the Catholic clergy and laity alike have absorbed from their surroundings in the past, and to which a good many of them, like many of their Protestant brethren, still adhere. But I am surprised that the reviewer should indulge in such a sweeping indictment of the Jesuits, whose position and policies he misrepresents.

Dr. Smythe's confident assertion, that jim-crow is a "Jesuit policy," does not stand up under any critical examination. Certainly, there have been plenty of prejudiced Jesuits, and the kind still exists, even though the number is rapidly diminishing. But to deduce any kind of "policy" from the presence of such individuals, past or present, is very difficult to reconcile with (1) the rapid opening of Jesuit schools and institutions to Negroes on every level to Negroes all over the United States; (2) the generous encouragement given by Jesuit superiors, from top down, to Jesuit priests and seminarians who are laboring to achieve complete racial equality for the Negro in this country; (3) the consistently forthright stand for complete racial equality, including federal FEPC, Negro clergy, etc., by the outstanding Jesuit publications in the United States, such as the national Catholic weekly *America*, the *Catholic Mind*, *Jesuit Missions*, *Messenger of the Sacred Heart*, etc.; by the numberless study groups and race relations committees encouraged in Jesuit colleges, universities, seminaries, alumni organizations, parish groups, etc., all over the United States; and last but not least, the part that Jesuits, with the enthusiastic support of their authorities, have played in the establishment of the Catholic Interracial Councils and their resulting activities in the United States.

Negro students in Jesuit colleges rose from 581 in 1946-47 to 887 in 1948-9, though the total number of students slightly decreased. The Jesuit school, St. Louis University, disregarded the pattern set by the secular or the non-Catholic institutions in St. Louis, and has rapidly increased its enrollment of Negroes in every department of the university. If such a "jim-crow" policy is being handed down, it is a little

difficult to explain why three Negro doctors should have recently been named to the instructional staff of St. Louis University, the first appointment of its kind in the Midwest: Dr. Henry Hudson Weathers, Dr. Walter A. Younge, and Dr. Arthur A. Vaughn, or why a Negro, Dr. Ferdinand Rousseve, heads the department of fine arts in a Jesuit college.

If Jesuits are committed as a body to jim-crow, I am puzzled to know how such men are allowed to run at large as the brothers William Markoe and John Markoe, in the Midwest; John A. Coogan, in Detroit; Ralph Gallagher, in Chicago; Claude Heithaus, in Milwaukee; Wilfrid Parsons and Robert Drinan, in Washington, D. C.; Louis Twomey, Joseph Fitcher and Albert Foley, in New Orleans; Richard M. McKeon in Syracuse, N. Y.; Charles Keenan in New York, as well as Father George A. Dunne, who has not been "banished to some isolated region in the Orient," as Dr. Smythe asserts, but is busily at work in Phoenix, Arizona. . .

Combating the hyrda-head of prejudice and discrimination is a long, tough job, much too big for any one group to accomplish all alone. For that reason, I fail to see what is gained by belittling the work of any person, church or organization that makes any contribution to this field. . . .

REV. JOHN LAFARGE, S.J.,
*Associate Editor*, AMERICA

New York City
January 22, 1951

## DELIBERATE INSULT

To the Editor of *The Crisis*:

The book review of *Jesuits for the Negro*, by Hugh Smythe, is a deliberate insult to Catholic friends of racial justice. Intended as an affront, it succeeds in its purpose.

Purporting to be a book review, it all but completely ignores the work in question. Instead, the reviewer subjects the readers of *The Crisis* to a farrago of dubious rhetoric, private hate, and overt misrepresentation gratuitously presented. . . .

I should like to state clearly that my own view, and the views of most of my Catholic friends, are in complete opposition to the efforts of some of our bishops to create specifically Negro parishes. I oppose their effort, without impugning their motives. I believe them to be in good faith in their mistaken belief that Negroes would prefer it so. But let two corollary points also be made clear: (1) that many Catholic authorities also disapprove of Negro parishes, and propose instead to concentrate upon making Negro converts in existing mixed or white units; and (2) that in no case may a white pastor, or a white parish, reject a Negro member on the ground that a Negro parish is in the progress of organizing in the community.

As a Catholic, I have a sense of profound and painful humiliation at the gap that has separated the actual practice of many American Catholics from the pure teachings of their Faith. But I have the strong conviction that that gap is closing. I believe that in this generation we can dig the grave of jim crow. . . .

LEONARD M. BERTSCH

Akron, Ohio
January 16, 1951

## NO INSULT INTENDED

Let me say at the outset that there was no "deliberate insult" to anyone intended by the review of *Jesuits for the Negro*. My Catholic relatives and friends, as well as those of other faiths, are familiar with what I consider a justifiable irritation with the willingness of so many organized churches to compromise with practices not in keeping

with the principles upon which they are founded. As may be seen in the opening sentence of the review in question, this reviewer certainly is not oblivious to Protestant shortcomings in this respect. But to cry that one should not be criticized because he is better than his neighbor, or better than he has been is certainly begging the question.

There can be no doubt that an authoritarian organization like the Catholic Church wields great power over its members and is thus potentially an instrument for great good — or, for that matter, great evil. In view of this power, neither Mr. Bertsch nor Father LaFarge offers a satisfactory explanation for the fact that Catholic practice has departed widely from the ideal of democracy in race relations. May not one venture a suggestion that the Church has not put its full weight against jim-crow practices in matters of worship?

Perhaps the Church may penalize clergymen who "seek to *ban* any member for reasons of race" (italics mine), but this reviewer respectfully submits that one can jim crow without banning members. The Catholic Church does not, to my knowledge, take even "spiritual" steps to penalize those who seat Negro communicants only in rear pews, delay their communion until white parishioners have been served, or suggest that they attend churches in Negro neighborhoods.

Surely one more question is in order. What is "Catholic policy"? Is it what is *said* to be done, or what *is* done— again and again, with rare objection from above? If Catholic practice is admittedly divergent from Catholic teachings, is it not also reasonable to assume that those in the hierarchy may be among the divergents? In view of the authority vested in Church leaders, is it not permissible to ask if these leaders are all forthright and uncompromising champions of brotherhood for all? If they are not, can we honestly consider Church policy as being something which they do not all support?

This reviewer rejoices with the members of any church which takes steps to right the wrongs of the past. I have only the deepest respect for the courageous Catholics who led the fight to open the doors of St. Louis University, and others. But I would be less than honest if I did not say frankly that no Church is blameless until it has finished the job. The Negro is no longer willing to accept a half loaf uncomplainingly, or even to compare the sizes of the various portions offered. Let us not argue whether Catholics offer three-fifths instead of a half. Somehow the Negro has the idea that religion ought to be completely fair and consistently decent, even if nothing else is. He is looking for the whole loaf in religion. When he finds it, conversions will reflect his approval. And until that happens, he claims the right to talk long and loud about that portion of the loaf which is withheld.

HUGH H. SMYTHE

New York City
February 8, 1951

## GREETINGS FROM *THE NATION*

Dear Mr. Ivy:

It gives me the greatest pleasure to greet *The Crisis* on its fortieth birthday. As a journal which from its own birth in 1865 has stood consistently and militantly for equality of all races, *The Nation* feels a particular sympathy with the fighting journal of the N.A.A.C.P. Organization and journal share responsibility and credit for a great part of the advance made by the colored citizens of this country. Nobody realizes better than you, however, the distance that must still be traveled before rights, opportunities, and privileges are distributed without discrimination — before the United States, in other words, be-

comes a practising democracy. It is the hope of the editors of *The Nation* that *The Crisis* may continue to lead the country toward that goal and live to see it reached.

Sincerely yours,

FREDA KIRCHWEY, *Editor*

New York City
March 1, 1951

## CHICO STORY

To the Editor of *The Crisis*:

I want to commend the article on "The Chico Story" by C. Wilson Record in your February issue. It makes plain how the unscrupulous search for profits by the "factory farm" owners in California led them to bring in and exploit unemployed Negro workers and pay them less than the going rate of pay, and how this attempt to play one group against another in order to keep down wages resulted, no doubt, in increasing profits but also resulted in increasing racial antagonism and discrimination.

Of course, the complex situation of racial discrimination and prejudice such as exists in the United States has no single and simple explanation, and certainly there are many wealthy employers in the white group who have been able to root out prejudice from their feelings and would never dream of encouraging prejudice in others for profit. But it is equally certain that one of the most important factors in racial discrimination is the attempt by the owners of industry to keep a particular racial or national group as a source of cheap and easily exploited labor, and accordingly to deny them opportunities to move out of the exploited group through equal opportunities to get a decent education, a decent job with promotions, and a decent home free from the health hazards that are inevitably part of sub-standard housing.

The National Farm Labor Union (American Federation of Labor), with a vigorous policy of racial integration, is running organizing campaigns in the rural areas in parts of California and has had some success. Its members include Negroes, Mexicans, "Anglos," and Orientals, and it is teaching the members of these racial groups the necessity for standing together to maintain and raise their standard of living. So the situation is not without hope that some remedial action can be taken. Also, the policy of raising the status of farm laborers by getting for them old age insurance, unemployment insurance benefits, minimum wages, and protection for the right to organize, are all parts of our NAACP policy. The first has been accomplished through last year's federal social security bill, but the rest of the program remains to be won.

Incidentally, a good many of the best integrated Negroes I have met are union members in unions where there is no racial bar. They are used to being called by and calling their fellow union members bad names, whether white or colored, over differences of opinion regarding proper union policies and with little or no consciousness of race. I think it is a fact that the integration which we need is being pushed along by unions at least as rapidly as through other organizations, and the union work in this respect is affecting a good many more people.

ALFRED BAKER LEWIS

New York City
February 21, 1951

*Joseph*

**APPRECIATION** *is expressed by Thurgood Marshall, NAACP special counsel, to Mrs. Berry Mayfield, Berkeley, Calif., for the more than $250 she raised toward the $5,225 presented to Mr. Marshall by citizens of the San Francisco Bay area upon his return from Japan and Korea.*

# Along the N.A.A.C.P. Battlefront

## POLITICAL

*Press For Caldwell Removal:* In bitter resentment against the appointment of "white supremacist" advocate Millard F. Caldwell, Jr., as federal civil defense administrator, the NAACP board of directors has named a special committee to work out plans for effective mobilization of nationwide protest.

The committee, headed by Earl B. Dickerson, Chicago attorney, seeks the cooperation of all NAACP branches, the press, and church, labor, civic and fraternal organizations in a campaign to remove Caldwell on the basis of his anti-Negro record as governor of Florida.

The board decision on March 12 to appeal to the country for positive action followed repeated protests to President Truman and to the Senate against the appointment of Mr. Caldwell who, as governor of Florida, called upon white southerners to defy the 1944 decision of the United States Supreme Court, which branded the "white primary" as unconstitutional and opened the way to mass voting of Negroes throughout the South.

Clarence Mitchell, director of the NAACP Washington Bureau, testified before a Senate subcommittee on January 15 against confirmation of Mr. Caldwell. Later, on February 21, Walter White, executive secretary, on direction of the Board, wrote to the President, expressing the board's "sense of shock" at the appointment of the former Florida governor, who had re-affirmed his "white supremacy" attitudes at the hearing before the Senate subcommittee. The letter also asked for the removal of the Floridian.

In addition to his defiance of the Supreme Court in the "white primary" case, Caldwell, Mr. White informed the President, "consistently advocated total racial segregation, was instrumental in devising the southern regional education compact as a means of circumventing Supreme Court decisions requiring southern states to afford equal educational facilities for Negroes, and refused to address Negro citizens with common courtesy. Mr. White reiterated these charges in a White House conference with the President on February 28.

Serving with Mr. Dickerson on the special committee are Judge Hubert Delany and Dr. Palmer Weber of New York; Mrs. Daisy Lampkin of Pittsburgh; and Dr. J. M. Tinsley of Richmond, Va.

"The Caldwell appointment," Mr. Dickerson said, "is but another indication of the low esteem in which the present administration holds the

Brooks Studio

PROCLAIMS CIVIL RIGHT'S DAY—*Mayor James F. Hearn presenting his proclamation declaring Saturday, March 3, as Civil Right's Day in Wilmington, Del., to Rev. Leonard Morgan, local NAACP branch president, while Herbert Hill, NAACP assistant field secretary looks on.*

Negro citizenry. Equally as obnoxious is the appointment of former Congressman Robert Ramspeck of Georgia as chairman of the United States Civil Service Commission. While the President affirms his support of civil rights in speeches, he continues to appoint to important posts avowed enemies of that program. It is time for us to let him know that we want action rather than mere words."

*Civil Rights Linked to Foreign Policy:* New Jersey dentists were told on March 7 that the domestic program for civil rights and full equality for Negro Americans cannot be separated from the nation's international operations in the present world struggle.

The speaker was Roy Wilkins, NAACP administrator, who addressed the dinner of the Commonwealth Dental Society of New Jersey at the conclusion of its 9th annual one-day clinic. Reviewing the record of courts-martial cases involving Negro soldiers in Korea, the speaker condemned segregation and the other inequalities based upon race, saying they would have to be removed from American life if the nation is to present its full strength in the contest with dictator countries.

Dr. A. B. Washington is president of the Commonwealth Dental Society.

## LEGAL

*New Evidence In Trenton Six Case:* A whole new body of evidence throwing an entirely different light on the Trenton Six murder trial has been accumulated and will be of immeasurable assistance to the defense. The re-trial of the six young men accused of the murder of an aged white man on January 27, 1948, began in Trenton, N. J., on March 5.

Raymond Pace Alexander of Philadelphia, Clifford R. Moore of Trenton, and J. Mercer Burrell of Newark, attorneys representing the two men whose defense is being handled by the Association, reveal that they have secured by virtue of pre-trial investigations and subpoenas a number of important documents and other information denied to the defense in the first trial. Among these are police docket reports on the arrest and detention of all prisoners prior to the apprehension of the six defendants; police teletype reports describing the original suspects and the car they allegedly used (descriptions which the defense claims are not applicable to the defendants); the radio log of the Trenton police department showing similar descriptions; and other police reports and records from which considerable information was obtained.

Also available to the defense for the first time is a digest of statements made by Mrs. Elizabeth Horner, widow of the murdered man, at the investigation of the case. Defense attorneys hold that these statements are at variance with Mrs. Horner's testimony at the first trial and that new evidence as to the nature of her injuries after the alleged crime also contradicts testimony at the first trial. Evidence seriously questioning the murder weapon has also been discovered.

Another significant development for the defense is the securing of information as to the cleavage within the Trenton police department prior to the first trial. Charges of bungling, mishandling, and tampering with alibi evidence have been unearthed, together with admissions of mutilation of such evidence.

In the re-trial, defense attorneys have been successful in obtaining the court's agreement to inspect the police station where the defendants' "confessions" were made and also to inspect the vicinity of the alleged crime.

*Joseph*

BAY AREA ASSISTANCE COMMITTEE—*Members of the San Francisco Bay Area NAACP-GI assistance committee which raised $5,325 to defray expenses of NAACP investigation of circumstances surrounding courts-marital of Negro GIs in Korea meet with Mr. Marshall upon his return from Japan and Korea.*

The court also agreed to segregate prospective jurors so that they would not hear testimony exchanged in preliminary examinations, and to keep witnesses from hearing the testimony of other witnesses before testifying themselves. Defense requests that the court follow these procedures in the original trial were all denied.

*U. S. Supreme Court Hears Groveland Appeal:* Assistant attorney-general Reeves Bowen of the state of Florida admitted before the United States Supreme Court in March that a system of racial proportional representation had deliberately been used in the selection of a jury to try the defendants in the famed Groveland rape case of 1949.

Attorneys for the Association, arguing on March 9 before the nation's highest tribunal, asked for a reversal of the convictions and death sentences of Samuel Shepherd and Walter Irvin on three grounds: first, that the lower court had erred in not granting a continuance, or postponement, of the trial, to give defense counsel adequate time to prepare their case; second, that the passion and prejudice existing in the community at the time made a fair trial impossible and that a change of venue should have been granted; and third, that the jury was selected in an unconstitutional fashion.

On the jury question, NAACP assistant special counsel Robert L. Carter noted that Florida did not deny that the jury was chosen from the voters' registration rolls, in the proportion of one Negro to every 18 white persons. (The ratio of Negroes to white persons in the county eligible for jury service is 1:4.) Such proportional representation in the selection of juries, Mr. Carter asserted, violates the due process clause of the Fourteenth Amendment.

Associate Justice Robert H. Jackson interrupted Mr. Carter to comment that he didn't see why the NAACP attorney needed "to say anything more" than quote Florida's admission of the proportional system to establish his point. At the conclusion of Mr. Carter's remarks, attorney Bowen attempted to justify Florida's position on the ground that unless Florida jury commissioners consciously selected jurors in proportion to race, they would never think of placing Negro citizens on their juries "any more than on a list for a social function."

Franklin H. Williams, NAACP west coast regional director, who as assistant special counsel participated in the defense of the Groveland accused in the trial court and in the Florida Supreme Court, described the atmosphere of racial tension that permeated the small citrus community up until the time of the trial. When Mr. Bowen attempted to deny these conditions and to justify the trial judge's refusal to grant the NAACP motion for transfer of the trial to a less inflamed county, Justice Jackson again interrupted to state that "the hardest thing for you to overcome" is the set of special rules framed for conducting the trial, apparently in anticipation of some kind of violence.

Attorneys associated with the case, in addition to Mr. Carter and Mr. Williams, were NAACP special counsel Thurgood Marshall; Alex Akerman, Jr., of Orlando, Florida, who served as co-counsel in the trial court and Florida Supreme Court; James M. Nabrit, Jr., of Howard University Law School; and Jack Greenberg, NAACP assistant special counsel.

*Baron Martin*

*Background of Groveland Case:* The Groveland case had its beginning in July, 1949, when the claim of a young central Florida housewife that four Negroes had attacked her set off a wave of terror and night-riding that resulted in the burning of homes and the routing of more than four hundred Negro residents from the little citrus community of Groveland and its environs.

Three young Negroes—Samuel Shepherd, Walter Irvin, and Charles Greenlee—were arrested and charged with the crime; a fourth—Ernest Thomas—was shot and killed by a sheriff's posse in a swamp, where he allegedly had resisted arrest. The trial of Shepherd, Greenlee and Irvin took place on the last day of August and the first two days of September, 1949, in an atmosphere where hostility and race tension still prevailed to a very noticeable degree. Petitions by NAACP attorneys, asking for an extension of time to secure witnesses and evidence, and a change of venue to a place less inflamed by race antagonism, all were denied, and the trial was rushed through on the Friday and Saturday of the Labor Day week-end. All three defendants were convicted. Shepherd and Irvin were given the death penalty; Greenlee, who was only 16 years of age at the time, was sentenced to life imprisonment.

On September 6, a motion was filed asking for a new trial on grounds that the verdict was contrary to evidence and to the law and that the court erred in not granting the pre-trial motions for continuance and change of venue, and for denying the defendants' challenge to the jury panel.

This motion denied, NAACP attorneys filed an appeal with the Florida Supreme Court, appearing before that body on April 13, 1950, to ask the court to reverse the convictions of Shepherd and Irvin and to order a new trial. Six legal and constitutional issues formed the basis for the appeal. The convictions were upheld by the court in a unanimous decision handed down on May 16.

On April 17, 1950, evidence was presented to a special grand jury in Ocala, Florida, in an effort to secure an indictment of police officers who were accused by the NAACP of beating and otherwise mistreating the defendants. The grand jury refused to return an indictment and the local U. S. Attorney charged with the responsibility of prosecuting the case, was accused by the NAACP of failing to subpoena key witnesses who could have testified as to the beatings.

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OFFICES *of the Boston, Mass., branch of the NAACP. Front row, left to right: Mrs. Anna Goreman, treasurer; Lionel Lindsay, president; Mrs. Alice Taylor, assistant secretary; back row, Atty. Edward Brooke III, vice-president; George Davis, 1st vice-president; Mrs. Florence Lesueur, retiring president; Atty. Herbert Tucker, Jr., 2nd vice-president; and Mrs. Gladys Lattimer, secretary.* BOTTOM: *Officers of the Carver youth council of the Erie, Pa., NAACP branch.*

*Joseph*

MARSHALL WELCOMED—*NAACP special counsel Thurgood Marshall addresses a mass meeting in Oakland, Calif., upon his return from investigating Army courts-martial in Japan and Korea.*

## DID YOU KNOW —

That Lincoln University, Pennsylvania, was founded in 1854 as Ashmum Institute?

The United States Supreme Court issued a writ of certiorari, agreeing to review the Groveland case, on November 27, 1950.

## MISCELLANEOUS

*Murphy Praised By Marshall:* As one of the speakers in a memorial program for the late U. S. Supreme Court Associate Justice Frank Murphy, Thurgood Marshall, NAACP special counsel, expressed his conviction that "the greatest contributions of the jurist were in cases involving the rights of minority groups who were victims of organized hostility and the rights of non-conforming individuals and groups." Other participants in the memorial program held in Washington in March were Chief Justice Fred Vinson, Attorney-General Howard McGrath, Judge Charles Fahy, Ben Cohen, and Edward Kemp.

*Regional "Confab":* Seminars and workshops on problems affecting minority groups growing out of the national emergency were discussed at the annual NAACP Eastern Regional Training Conference held in New York City on March 31.

*Madison Jones Joins FHA:* Madison S. Jones, Jr., administrative assistant on the national office staff of the Association, has been granted a leave-of-absence to accept a position with the Federal Housing Administration.

Mr. Jones had submitted his resignation, to become effective on March 16, but the board of directors refused to accept it and instead granted him a leave-of-absence, with an expression of the Association's "appreciation of his faithful, efficient and invaluable service."

Coming to the Association in 1940, Mr. Jones served as youth secretary until 1943. In 1945 he returned to the NAACP as administrative assistant, after having worked as a YMCA secretary in Bridgeport, Conn., and as an examiner for the wartime FEPC.

In his new position, to which he moved on March 19, Mr. Jones will assist the FHA in expanding the market for private and cooperative housing in the New England states and in New York, New Jersey, Pennsylvania, Delaware, West Virginia, Maryland and Virginia. He will be stationed in New York City.

## DID YOU KNOW —

That after 1724 the French Black Code prohibited the marriage of whites and blacks in Saint Domingue (later Haiti)?

When the Marquis de Seignelay promulgated the Code in 1685, it permitted marriage between master and slave, with the provision that the wife and children became free. But Article 6 of March 1724 made intermarriage a crime, extending the punishment even to the official or priest who performed the ceremony.

# College and School News


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Joyce Greene was the first colored woman to finish nurse training in Youngstown, Ohio, when she graduated in February from the ST. ELIZABETH HOSPITAL SCHOOL OF NURSING.

■

THE ADVERTISING CRAFTS SCHOOL of New York City is offering scholarships to Negro students as part of its program in the fight on discrimination against Negroes by advertising agencies.

■

Three MORGAN COLLEGE professors received doctorate degrees in March, bringing the total number of faculty members holding the doctorate to thirty-five. The professors are Earl Jackson, Sr., who received his doctorate in education from Harvard; Maurice Lee, who received his doctorate from the University of Chicago; and Julius H. Taylor, who received his doctorate from the University of Pennsylvania.

■

TALLADEGA COLLEGE is developing the principle of "Seeing-for-yourself" as a class technique. Groups of students and teachers were given grants-in-aid for study-travel expeditions during 1950-51, and at least a third of the student body traveled under these grants to New York, Washington, Mobile, Atlanta, Chicago, and other interesting places where they visited historic shrines, attended sessions of Congress and UN, musical

events on Broadway, and recreational affairs.

Among the outstanding personalities who have recently appeared at Talladega in lecture or concert have been the following: Walter White, executive secretary NAACP; Natalie Hinderas, pianist; Charlotte Hawkins Brown, president Palmer Memorial Institute; Louise Parker, contralto; Anne Gamble, pianist; Gwendolyn Brooks, poet; and Edith Sampson, U. S. alternate delegate at UN.

■

Robert King, professor of physics at WILBERFORCE UNIVERSITY and research physicist at Wright-Patterson Air Force Base in Dayton, has been appointed captain in the United States Air Force Reserve.

A group of foreign students representing the International Group of the Dayton Council on World Affairs convened at Wilberforce in February as guests of the local Foreign Students Club. The meeting, presided over by local president Cyril Butterfield of Bermuda, included both business and social activities.

■

Dr. Thomas E. Poag, director of the division of the humanities at TENNESSEE STATE COLLEGE, recently attended a meeting of the American Educational Theatre Association held in the Commodore Hotel, New York City. Dr. Poag read a paper to the convention on "Better Human Relations Through the Medium of Dramatic Art."

First convocation speaker at the college in observance of the annual design-for-living-week program was Dr. Benjamin E. Mays, president of


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Morehouse. Other prominent speakers during this week were Rev. James Robinson, pastor of the Church of the Master, New York City; Dr. Gordon Ross, professor of philosophy and religion at Berea college; and Mrs. Doris Carter, counselor of young women, Houston, Texas.

■

The welfare state was debated by the Gamma Delta Sigma Forensic Society of ALBANY STATE COLLEGE in February. Mrs. Beatrice Cromwell addressed the February meeting of the alpha chapter of the Sigma Rho Sigma Honor Society on "Customs of the Indian People." Mrs. Cromwell, the wife of English professor Arthur Cromwell, is a native of India.

■

Nineteen scholarships totaling $12,500 will be awarded to high-school students throughout the country to enable them to enter HOWARD UNIVERSITY. Six scholarships worth $1,000 each are to be awarded on a national basis, and twelve worth $500 each are to be awarded on an area basis. In addition, one scholarship worth $500 a year for four years, given annually to Howard by District Theatres, Inc., of Washington, D. C., will be awarded to one successful competitor.

Scholarships will be awarded to students who, whether based on national or area competition, best qualify in (1) rank on the Howard university national competitive scholarship examination, (2) superior scholarship ,(3) specific abilities, (4) need, and (5) personality.

Dr. Horace Mann Bond, president

of Lincoln university (Pa.), was principal speaker at the 84th founder's day anniversary on March 2. Annual alumni awards for distinguished post-graduate achievement went to the three following Howard graduates: Dr. F. D. Bluford, president of A & T college, Greensboro, N. C., for achievement in education; Dr. Leonard Foote, medical director of the Florida A & M college hospital, for distinguished post-graduate achievements in medicine; and Atty. Spottswood W. Robinson III, of Richmond, Va., for distinguished post-graduate achievement in law.

Dr. David Daiches, chairman of literature at Cornell university, delivered the annual Charles Eaton Burch lecture, sponsored by the university department of English, on March 16. His subject was "Poetry and Traditional Beliefs." Senator Herbert H. Lehman, of New York, spoke on March 14 under auspices of the university school of social work on "Human Welfare and World Crisis."

■

President Rufus E. Clement of Atlanta university was guest speaker on March 19 at the annual charter day celebration of WILBERFORCE STATE COLLEGE. State college charter day has for the past three years focused attention on a fuller student life.

■

LINCOLN UNIVERSITY (Pa.) was recently cited as one of twelve "educational firsts" when The American Book Company published its calendar for 1951 and included the university as America's first Negro college.


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Lincoln was chartered in 1854 as Ashmum Institute, and opened for instruction in 1857. The first class was graduated in 1859: three of these graduates went immediately to Liberia as missionaries. The name of the college was officially changed to Lincoln university in 1866, one year after the assassination of the President.

■

Religious emphasis week at SHAW UNIVERSITY, March 5-9, was directed by Rev. Lucius M. Tobin, professor of religion at Morehouse college and pastor of the Providence Baptist church, Atlanta, Ga. "Shaw University Day in Raleigh" was observed at the First Baptist church on March 11. Purpose of the occasion is to deepen interest of the Raleigh community in Shaw and to raise funds for the institution.

Shaw is now in the process of making a detailed study and evaluation of its entire program under the direction of Dr. A. M. Proctor of the department of education of Duke university, Durham, N. C.

■

ALABAMA STATE COLLEGE played host March 5-6 to a two-day recreation institute conducted by Grace Walker, social recreation specialist of the National Recreation Association. The college was host to the annual meeting of the Girl Reserves of Alabama March 9-11.

Sixty-eighth annual session of the Alabama State Teachers Association was held on the campus March 15-16. Theme of the conference was "The Teacher's Role and Opportunity in the National Emergency."

For two years MOREHOUSE COLLEGE has been engaged in a campaign to raise $500,000 for a chemistry building. At the recent founder's day banquet, President Mays announced that $465,000 of this sum had been raised, which is $35,000 short of the goal. A Morehouse baby contest held on February 10 netted the college $2,000 to go toward the building fund. The contest was to select "Little Miss Maroon and White" and "Little Mr. Maroon Tiger" from among the babies and Children under five whose fathers are Morehouse men, graduates or students in the Atlanta area.

■

A gift of $125,000 has been made to CLARK COLLEGE by Kresge Foundation of Detroit, Mich. A substantial addition to the current expansion goal of $300,000, the money will be used toward the erection of a home economics practice house and an apartment house for women teachers.

Atty. Morris B. Abrams of Atlanta was keynote speaker on the college race-relations program on February 11. Mrs. Larzette Hall, of the business administration faculty, represented Clark at the annual meeting of the National Association of Business Teacher-Training Institutions February 16-17 in Atlantic City, N. J. Clark is a member of the NABTTI.

■

Seven VIRGINIA STATE COLLEGE seniors were initiated into the charter chapter, Iota Sigma Lambda, of the Alpha Kappa Mu Honor Society on February 16 by Dr. Stephen Wright, dean of Hampton Institute and na-


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tional president of AKM. This is the forty-third chapter to be organized.

The college played host to the second annual fruit clinic of Virginia on February 20, with approximately 300 home and commercial fruit growers of the state in attendance.

■

The NATIONAL SCHOLARSHIP SERVICE AND FUND FOR NEGRO STUDENTS of New York City has just issued a valuable book titled, *Opportunities in Interracial Colleges*, edited by Richard L. Plaut, executive vice-chairman of NSSFNS. This handbook of essential information gives the how, when, and where of applying for admission to, and scholarships at, some 200 selected colleges.

■

A. C. Pryor, research assistant in sociology and economics at KENTUCKY STATE COLLEGE, addressed a dinner meeting of the sociology club of Georgetown college on February 20. Associate professor of sociology A. W. Wright addressed the Blue Grass Medical Association on February 15. President R. B. Atwood was chapel speaker at Southern Baptist Theological Seminary, Louisville, on February 15, and history professor H. E. Cheaney was Negro-history-week speaker at Lincoln Institute, Lincoln Ridge, Ky.

Among recent campus speakers are the following: Langston Hughes, poet; Rabbi Sidney Ballon of Temple of Adath Israel, Lexington; John Dancy, executive secretary of the Detroit Urban League; and Jesse O. Thomas, public relation consultant of the American Red Cross.

Religious emphasis week was observed at KSC March 18-25.

DILLARD UNIVERSITY conducted a workshop for high school principals March 7-10, the second in a series of five annual workshops to be held on the campus.

Dillard observed religious emphasis week March 4-7, with the theme "God and the Campus Mind."

W. Labaron Daniels, a sophomore and major in the science division, has been awarded the Freshman Chemistry Achievement Award. He was presented with a copy of the 32nd edition of the *Handbook of Physics and Chemistry*.

■

The 1951 summer session at ATLANTA UNIVERSITY, which is sponsored by the six Negro colleges of Atlanta under the leadership of Atlanta university, will open on June 11 and close August 10, according to an announcement from the office of director John P. Whittaker. A wide variety of courses for teachers will be included in the curriculum. The summer theatre will operate for six weeks under the direction of Baldwin Burroughs.

The university's tenth annual competitive art exhibition opened April 1 in the exhibition gallery of the Trevor Arnett Library. Fourteen hundred dollars in prize money, as purchase awards, will go to the eleven best art works entered.

Francis St. John, chief librarian of the Brooklyn Public Library, was a recent speaker before the university's school of library service.

■

WEST VIRGINIA STATE COLLEGE observed Washington's birthday by the exhibition of a series of enlarged


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Twenty WVSC students have won inclusion in "Who's Who Among Students in American Universities and Colleges" for their high scholastic achievements and campus leadership.

Sophia Nelson of the college English department has been awarded a Ph. D. degree in English by the University of Pittsburgh. The drama department presented two experimental plays in February by Louis Rivers, a member of the staff.

■

Joseph L. Alexander, a FISK UNIVERSITY senior, has been admitted to the freshman class of the University of Louisville School of Medicine. This 21-year-old Fisk student from Anchorage, Ky., will be the first Negro enrolled in the university's medical school during its 114-year history.

Fisk held an Infrared Spectroscopy Institute on the campus March 2-3, with Dr. R. Norman Jones, senior research chemist at the National Research Council of Canada, as the principal lecturer.

President Charles S. Johnson was principal speaker in February in the lecture series sponsored by the Jewish Public Forum Board at Temple Adath Israel, Louisville, Ky. He also delivered the principal address at the annual meeting of Kappa Delta Pi, national society of educators, held in Atlantic City, N. J.; then he conducted a humanities seminar at the Waldorf Astoria Hotel in New York City.

"Fears and Goals of American Youth" was the theme of an address by Rabbi Robert Jacobs delivered at LINCOLN UNIVERSITY (Mo.) in March.

The university was host to the eleventh annual Farmers and Homemakers Conference March 15-16, with James Davis, of the U. S. Department of Agriculture, as principal speaker.


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*Black Dispatch*

NURSES ENROLL—*Two Negro students are listed, the first of their race, among the 22 persons enrolled for nurse training at the University of Oklahoma. The 13 pictured here are, seated, left to right, June Malone, Ruth Walker, Dorothy Wolf, and Donna Stevens; standing: Arzella Moore, Carol Russel, Mary Schneider, Mrs. Mary Caron, director of nursing; Ida Johnson, Maxine Smith, Arlene Tahkoipher, Verna Hutchinson, and Novella Smith.*


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# Book Reviews

## IS THIS LITERATURE?

***American Negro Literature by Negro Authors.* By Herman Dreer. New York: The Macmillan Company, 1950. Pp. XVII+334. $3.20.**

This volume by a teacher of English at a Negro institution, Stowe Teachers College in St. Louis, Missouri, is intended primarily as a textbook on the high school and junior college level. It covers a wide range of subjects including folk literature, poetry, letters, biography, the essay, speeches, the short story, novel, and the drama.

If, however, an anthology of literature by the Negro is to be compiled and to be used as a textbook, it should be competently done and include really representative material by Negroes who have measured up to the general standard expected of writers in the field of literature. But an examination of this book indicates that an entirely different standard has been adopted upon which to evaluate the Negro's contribution to the literary field.

Although a few Negroes whose work is acceptable as good literature are found here, such as Arna Bontemps, Langston Hughes, William Stanley Braithwaite, and Countee Cullen, this piece of work is rich in obscure persons whose literary productions are unknown simply because of their superb mediocrity. How many have ever heard of such individuals or their works as Ophelia Robinson, Floretta Howard, Lorenzo D. Blanton, John A. Turner, Arthur W. Reason, Alice McGee Smart, Ezra W. Turner, N. B. Young, Colleen Williams, Frederick W. Bond (most of whom live in St. Louis), not to mention others equally unique for their insignificance in the field of literature, even Negro literature (whatever that is)?

One finds here such outlandish statements by the author as: "Chaka, a Zulu, a race fanatic like Adolph Hitler" (p. vii). The Negroes "bodily rhythms, the beating of his pulse and his heart, the swinging of his arms as he walked or ran, and the regular motion of his legs as he moved . . . gave him the basis for appreciating and creating the rhythms of poetry" (p. viii). The Negro "weeps, laughs, and sings. . . . All three of these moods are characteristic of the Negro" (p. x). "The Negro author has mastered [the short story] as evidenced by the collections of Paul Laurence Dunbar . . . and Charles W. Chestnut" (p. 215). "W. E. B. DuBois, whose short story, 'The Comet,' and whose two novels . . . place him among the best writers of American fiction" (p. 254).

And one needs inquire: Must the Negro in the field of drama write only about Negroes and Negro themes? The author implies that the Negro playwright has not gained prominence because Negro plays are not accepted by the general public. There is an element of truth in this, but the Negro writer of plays, if he is to compete, will have to do so on terms common to all others in the realm of playwriting.

It is unfortunate that this book was ever published. It deserves merit of a negative sort for bringing together in one place such outstanding examples of just how bad bad writing can be, material that could have found its way into print in no other place but this book. Mr. Dreer, who is a teacher, surely ought to be informed that if he thinks this collection is representative of literature by American Negro authors, it is suggested that he do some rather extensive reading in the field. One can only hope that this volume will not find its way into any institution (or any other place) as a textbook purporting to show what the Negro has accomplished in literary form.

HUGH H. SMYTHE.

***Daughter of Strangers.*** **Elizabeth Boatwright Coker. New York: E. P. Dutton & Company, Inc., 1950. Pp. 383. $3.00.**

The author of this romantic historical yarn must know how to type by touch; she obviously wrote it with both eyes on the best-seller list. All the usual ingredients are present: beautiful, unhappy heroine; virile, handsome hero, with a villain of a wife; hoop-skirts, gossips, and spirituals sung softly in the background; a setting of a hundred years ago in equally romantic New Orleans and South Carolina plantations.

## BRAZILIAN PREJUDICE

(*Continued from page* 254)

respondent writes, "The majority who do not like Negroes are strangers here domiciled." An American friend in Petropolis, the fashionable hot weather retreat in the mountains near Rio de Janeiro, says, "We are frequently angered by the treatment handed out to our servants. Syrians

(*Continued on page* 290)

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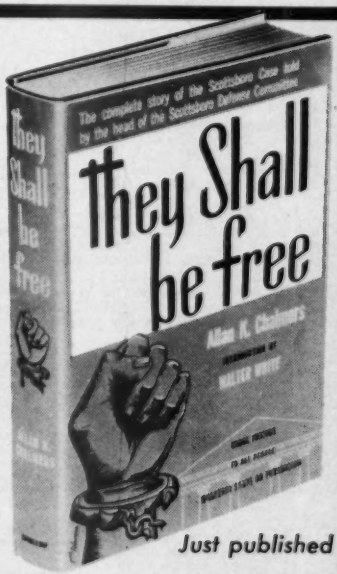
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## BRAZILIAN PREJUDICE

(*Continued from page* 287)

and Turks are special offenders. Our present maid is a very good looking young very dark girl, most respectable, and when she goes to the center is quite as well dressed as I am. She went into a Syrian store to buy shoes. The clerk wouldn't let her have her shoe back after the one she tried on didn't fit; insulted her about her color and class; and if she had not had some courage previously put into her by me, she would have had to buy."

### SWANK HOTEL INCIDENTS

I trust it has not escaped my readers that three of the four hotel incidents concerned North American Negroes. The reason is that those particular four hotels are so expensive that only the very rich of any nationality can patronize them. When the day comes that any large number of Brazilian Negroes command the financial resources of Joe Louis and Katherine Dunham, racial bars will go down with a bang.

Let me conclude these notes on racial discrimination by finishing the the story of Abdias Nascimento and the group from the Teatro Experimental do Negro who, in 1949, were excluded from the Artists' Ball in the Hotel Gloria. Someone in São Paulo wrote a letter to General Dutra, President of Brazil:

> Your Excellency, who possess honesty above everything, who had the courage to do away with two plagues which were corroding our people, I beg of you to put a stop to such occurrences . . . Otherwise, General, this 'anti' mentality will gain momentum: today anti-Negro, tomorrow anti-Jew, next anti-Oriental, then anti-race-mixture, until with growing intolerance we will arrive at the point where the General himself will be barred entrance because Your Excellency does not happen to have the physical lineaments prescribed by the Aryanism of Hitler."

The president referred the letter to the Minister of Justice, whose response was immediate: "I take pleasure in informing you that the Chief of Police has taken steps to see that such occurrences will not be repeated. The functionary who barred the entrance of the colored actors at the artists' ball has been transferred at our suggestion . . . "

### ISSUED SPECIAL INVITATION

Nascimento received a very special invitation to attend the same ball in 1950. It read, "As we did last year, I take pleasure in enclosing two invitations in the hope that you, with the illustrious actress Ruth de Souza, will come to add brilliance to the Artists' Ball to be held under the patronage of the Association of Brazilian Artists," and was signed by Edgard da Rocha Miranda.

Let Abdias Nascimento have the last word. In his magazine, *Quilombo*, for February of 1950, he wrote: "This attitude of the magnificent playwright, Edgard da Rocha Miranda, deserves emphasis because it bears witness to what we have long been proclaiming: in Brazil there is no race hatred nor impassable barriers of class; here is a white man, a millionaire, who considers that the presence of Negro artists will *add brilliance* to a festival which he is promoting."

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